NEW CHRISTIAN

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REMEMBER LUMUMBA

FREEDOM and MAURICE OGDEN

EDITORIAL PARAGRAPHS

C. WRIGHT MILLS ON CUBA

OUR ANSWER TO BUCHMAN

MY GOD

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REMEMBER LUMUMBA !

Softly and sadly the far signal comes,
Deep through the darkness the beating of drums,
Remember Lumumba, remember Lumumba,
Trapped by Mobutu, beaten by Tshombe,
Suffering, chained in a shack in Katanga,
Lumumba, the choice of the people of Congo.
Sobbing, they're throbbing his sorrowful plight,
Sighing, they're crying the pain of Lumumba,
Lumumba betrayed unto death in Katanga,
Lumumba the Congo, the Congo Lumumba,
Africa chained with the chain of Lumumba.
Weep, for the drums beat pain in the Congo!

Who beat Lumumba? Who murdered Lumumba?
You who own shares in the mines of the Congo;
You who have stolen the crust of their earth,
You who have robbed their own sense of their worth,
Giving back crumbs for the loaves you have stolen,
While with their gold your coffers are swollen,
While with their gold the nations you buy,
Mobutu you buy, Kasavubu you buy,
Newspapers, radios, pentagons buy,
But not Lumumba, the price is too high!

Over the airwaves the free drums of Africa
Teach our bought press how to accent the news,
Over and over they beat it, repeat it,
Times without number repeat it, Lumumba.
Weep, for the drums beat pain in the Congo,
Remember Lumumba, remember Lumumba!
Money has won, it has strangled Lumumba,
Shareholders' minions have mangled Lumumba,
Now dawns the long long night for Lumumba.
Weep no more, Africans . . . Fight for Lumumba!
Work for Lumumba . . . Live for Lumumba!

Kenneth Leslie

FREEDOM AND MAURICE OGDEN

There is much talk of freedom, these days, the free world, free enterprise and so on. What is freedom, and is there more of it in the West than in the East?

First, freedom is the quality of being at ease, unconstrained. A man is not free to play the violin until he has disciplined his left hand for fingering and right arm for bowing. In other words he must be the slave of the instrument he wishes to master. So it is with every thing in life. A child cannot walk until it *learns* to walk. Freedom follows discipline. One is not free to skate until one *can* skate. A man with much money can buy whatever money will buy. He can buy violins, and skates and skis. But he cannot operate them. He can buy front seats at exhibitions and concerts and games. He can play nothing; he is not free in living, he is free as a spectator. This is internal constraint.

Second, there is external constraint. Keep a child in bed and he will never be free to walk. Keep a poet in prison and he won't be free to talk. People are unfree to play or to work when the conditions and instruments of their play and work have been removed from them. When they are given back the condition and instruments they are once more free. The Russians have been plentifully supplied with the conditions and instruments of play and study. Result: the Olympics. Result: Sputniks. Have they freedom to criticize their own government? Up to the point of condemnation they have such freedom. Have they the freedom to praise capitalism? No, there their freedom is curtailed. They are not given the conditions and instruments of freedom to praise capitalism, war, exploitation, colonialism. These are considered evils to be got rid of. The very act of curtailing that freedom is involved in making available the freedom to praise and to criticize helpfully and constructively the system with which they are displacing capitalism. In other words one cannot move in two directions at once. Freedom to do that is not freedom at all, unless it be the freedom of standing still or running in circles.

Nathan Cohen, a columnist in the Toronto Daily Star, compares Moscow favorably with Hollywood regarding certain freedoms. "Even in post TV Hollywood" he says, "a man has to fight the system to assert himself as an artist and as a human being." "Talking to Ryan (Robert Ryan), comparing his interests and off-screen achievements with the sort of thing he usually does in motion pictures, one regrets even more the way in which his talents are used to only a fraction of their worth. It is precisely here that the leading actors in London and Paris and Stockholm and Moscow are so much more fortunate. In those cities they are used on stage and screen, they are allowed to test their versa-

tility and extend their scope, and they are allowed without question their public rights as private citizens." Can Moscow be more free than Hollywood?

But because *Willard Uphaus* spent a year in a New Hampshire jail there *is* some freedom left to the American people. Bishop John Wesley Lord paid the following tribute to Uphaus: "Nothing is more sinister in America at this hour than the conspiracy of silence. This is not a good silence but it is a silence born of fear. We are becoming a silent people, afraid to speak out, unworthy to raise issues, holding our tongues lest we be charged with subversion. A hideaous and nameless and faceless person has now infiltrated American life on every level. The informer invades every sanctity known to man, home, school, church, office. He is a malignant growth on our body politic who is alien to the American way of forthright and open-discussion as a cancer is alien to the healthy cells and tissue of the human organism . . .

"Willard, you have seen the threat of the informer and demonstrated a thrust for quality. So long as such witness exists in our land, democracy and freedom remain strong and virile and we demonstrate the impotence and shatter the pretenses of our enemies." But while the informer remains can freedom grow strong?

Dr. Uphaus made a modest and more sober answer: "Liberty is not yet secure in the land." No, it is not. It is not secure for Negroes, North or South. It is not secure for the friends of Negroes, such as *Maurice Ogden*, the author of the great poem "Hangman" which we published recently. I had the privilege of meeting him and becoming his friend last year when I was in Southern California. He and his wife are the finest type of American youth. All his life he has fought for integration. He supported Ada Louise Sipuel, the first Negro student to be enrolled at the University of Oklahoma. He was one of the three students to picket The State Legislature, protesting against the attempt to establish "separate" classroom instruction for the two Negro students then enrolled. He was a member of The League of Young Progressives, the Progressive Party, and the American Veterans Committee. He says he was never a member of the Communist Party. He was convicted on two charges, first making a false denial of prior membership in the Communist Party, and second because (here we quote) "Ogden had a relationship to these organizations. These organizations had a degree of relationship to the Communist Party." The maximum sentence for the two charges is a $20,000 fine and 10 years jail.

MAURICE OGDEN FACES THIS HORRIBLE FATE IF

WE DO NOT HELP HIM TO AN APPEAL IN SOME HIGHER COURT. OUR READERS WILL WANT TO HELP. YOU MAY SEND YOUR CONTRIBUTIONS TO THE MAURICE OGDEN DEFENSE FUND. P. O. BOX 517, STANTON, CALIFORNIA.

An inexorable law of freedom is that if it is not used it atrophies, or dies. There is still freedom in the USA to appeal under the law. Let us use it while we can.

EDITORIAL PARAGRAPHS

Wealthy West Germans are taking over large tracts on the West Coast of Ireland. The Irish don't like it but need the money. Leslie F. Hannon in *Maclean's* Magazine tells the story "of spectacular Irish coastline bought up quietly since the war for the exclusive use of well-heeled West German executives and their families."

"While I was here an eight-foot swastika was daubed on a synagogue, and whips and vicious phrases in German were painted on the main doors."

After pointing out that the USA has a vested interest in discrimination, the Baptist minister, Martin Luther King, has this to say: "When our government determines to ally itself with those of its citizens who are crusading for their freedom within our borders, and lends the might of its resources creatively and unhesitatingly to the struggle, the blight of discrimination will begin rapidly to fade." (The Nation).

The General Assembly of the Presbyterian Church in New Zealand asks for recognition of Communist China and its admittance to the United Nations.

Our comment on this is that by the time the USA abandons its farcical opposition to China and invites China into the UN, China may refuse the invitation.

The National Council of Churches has a department of evangelism, run by the Rev. G. Paul Musselman. He said an important and challenging thing the other day:

"Statistically, Protestantism has now ground to a standstill in America." To make it move again, he said, clergy and laity must make it relevant to a world revolution. Evangelism must be preoccupied with "getting churches into the real battle for a new world."

We believe Mr. Musselman is right. But we think it would mean for most churches an about-face, a break with their past. Too many pew holders today are beneficiaries of the war economy. In fact we all live off it, willy-nilly. This is the reason our churches concentrate on individual salvation and deal lightly if at all with our collective crimes and misdemeanors.

Cuba: Howard W. Yoder, executive secretary of the Committee on Cooperation of the Division of Foreign Missions of the NCC, said this in a report to the NCC General Assembly about Cuba: "The take-over of that regime was no mere coup d'etat but a very real revolution, shaking the very foundations of all social and economic standards and accepted norms." After enumerating various social benefits that win admiration, he says, "It is small wonder that many Cubans have been loyal to the revolutionary government."

On the other hand Dr. George C. Carpenter, former missionary to the Congo, was so preoccupied with the splinter in the eye of the Communist that he was blind to the beams, whole lumber yards of them, in the eye of the Capitalist investor in the Congo. After all, Mobutu was not given power by the Communists, Tshombe was not assisted by the Communists to keep Katanga (the richest part of the Congo) for Belgium, Lumumba was not assasinated by the Communists. Dr. Carpenter is purposively obtuse in not noticing that the crimes committed in the Congo, past and present, from the time of Leopold to today, have nothing to do with Communism but have much to do with Capitalism, notably the Christian Capitalism of Belgium and including shareholders all over the Western world in the Congo.

The UN and the Congo: On the surface and as far as the average newspaper reader could tell, the Congo was liberated by Belgium. But under the surface only one part of the Congo was liberated. Katanga, the richest part was kept by Belgium, its independence from the rest of the Congo was intrusted to Tshombe an Afro-Belgian Uncle Tom. The UN did nothing effective against this manouver.

An African adventurer, Mobutu, used the Congolese army against the legal authority of Premier Lumumba. Our newspapers called him "strong man Mobutu." The UN gave him stature among his people by standing by and doing nothing to repress him. At last he delivered Lumumba up to Tshombe who paid $8,000.00 to have him caught. He was caught and killed. All this comes under the heading of company expenses.

A terrible heresy is crawling across the face of the earth like a giant caterpillar. It is that peace comes before justice. Christians who believe such a heresy put themselves far below the primi-

tive savage. The end of peace is simply death. The end of justice is a far greater evil, namely, injustice. Let us keep this firmly in mind these days of possible suicide. Even physical suicide is preferable to moral suicide.

PARAGRAPHS FROM AN HONEST BOOK

"Listen, Yankee" should be listened to by Canucks too, for it is an outspoken book by an honest American, a sociologist, C. Wright Mills whom many remember for his explosive "Power Elite." This book is about Cuba, revolutionary Cuba, as seen and experienced by a trained scientist in the summer of 1960. Our Mr. George Hees and our Mr. Lester Pearson should read it carefully, for it would strengthen and justify the resolve of Canada to trade with Cuba and to treat the Cubans as friends. Prof. Mills purports to express the inner feelings and aspirations of the Cuban revolutionary today, which are the same aspirations of all the hungry nations of the Latin American world tomorrow. He talked at great length with Cuban leaders, including Dr. Castro, and therefore his sources are the best we could desire. But it is the Cubans he allows to talk and this is what they say:

"In the middle of the economic boom that America got out of the Korean war, the Cuban census revealed that for the whole of Cuba on an average day one fourth of our workers and peasants were unemployed. As two of your own (American) economists have pointed out, this fact about Cuba means that every Cuban year was like the *worst* year of your big depression in the 1930's. For us that was 'normal'... Poverty means no shoes, and the rich, fat worms crewling in the intestines of your children, up through the naked soles of their feet. Poverty in Cuba meant eight people existing—who could say living?—in a miserable, filthy shack, with a floor of dirt, a leaking roof of thatch, and open fires to cook on, huddling around, coughing in the smoke.

"And these are the people our learned young men joined up with, and mobilized, to make our revolution. Know that well: these people are the base, the thrust, the power. It is from them that the rebel soldiers came. They are the revolutionaries.

"We rebel soldiers, formed by peasants and led by young intellectuals, we just didn't defeat an organized army: we destroyed it once and for all. The fight against Batista's army, trained and supplied by you, that was the most important fight . . . The first thing we did upon winning was to turn the six biggest army

garrisons in Cuba into schools. Our rebel soldiers are a new kind of army . . . They are working. They are building poultry houses and roads . . . they are going to school; they are planting trees . . . the great economic fact about Cuba is that the revolution is moving on and building new Cuban institutions: agricultural co-operatives and schools and medical centers and chicken farms and tomato-sauce plants and all the rest of what is needed for a decent life.

"We see the United States in terms of what we've suffered at the hands of your government and your monoplies and the Yankee Marines; we see you as materialism without any philosophy, and closed off by yourselves in your own selfish interests.

"We are beginning to think that the Soviet peoples are perhaps a materialistic people with a philosophy. We don't know much about that philosophy, but it does seem to us that they believe in science and industry to help people and not to exploit them. So far at least, that has been *our* experience with them.

(What of Fidel Castro?) "When men seize an opportunity they make history: this man has. And he is. He is the most directly radical and democratic force in Cuba. He has always appealed, at every juncture, to public opinion, on the TV and also in person. Before any problem is solved, Fidel spends long hours on the T.V. In the last 18 months the power in Cuba has rested upon the people. He explains and he educates, and after he speaks almost every doubt has gone away . . . His speeches actually create the revolutionary consciousness—and the work gets done. It is fantastic to see how, as it goes along, the revolutionary process transforms one layer after another of the population. And always there is Fidel's antibureaucratic personality and way of going about things, of getting things done, without red tape and without delay and in a thoroughly practical and immediate way.

" . . . Surely he is among the small number of men in the 20th century who have been event-making. Many times in those months and years and days just past, he *was* the revolution."

We dare not trepass upon the good nature of the author in drawing at greater length from a book which we believe will have a profound effect on the new administration in Washington and its relations with Latin America. "In one respect at least, the United States in the 20th century stands in the same relationship to Latin America as Czarist Russia in the 19th century stood to Europe: The U.S.A. is a reactionary menace to any real attempt to modify the basic realities of Latin America. Generally, whenever in Latin America people have really begun to get on the

move, in the face of their movements the policies and the lack of policies of the United States have been consistently counter-revolutionary. Certainly that has been and certainly that is the case in connection with the revolution in Cuba." This pronouncement by C. Wright Mills may not be shrugged off as the ranting of a sentimentalist; it is simply an objective scientific statement of the case. It must be faced.

OUR ANSWER TO BUCHMAN

America is not at war. Neither is Canada. And if we are not at war we are not losing a war. Yet something called Moral Rearmament advertises in a full-page advertisement with banner scare headlines that THE HOUR IS LATE and we are losing the war with Godless Communism (Halifax Mail-Star Feb. 7, 1961).

Buchman, the founder of Buchmanism or Moral Rearmament, is a Pennsylvania German who once said "Thank God for Hitler" and is quoted as maintaining that God is a millionaire. MRA or Buchmanism has made a film, *The Crowning Experience*, which an editorial in the *Los Angeles Herald and Express* calls "a vivid dramatization of the struggle of free people everywhere to roll back the advance of Communism." It will give you an idea of the nature of this film when you know that the National Board of Censors of South Africa, the land of apartheid, has unanimously passed *The Crowning Experience* for unlimited distribution.

MRA has 4 pillars, honesty, purity, unselfishness and love. So it says; but its chief motivation is hate, hate not only for Communism but for the people and their desire for peace and a better life. "Our young men will know what to fight for," says Buchman, "and our wars will be won." To produce further war films MRA has a television film studio on Mackinac Island in Michigan "to put free nations on the offensive in the world-wide battle against Communism."

MRA constitutes a dangerous threat to the peaceful development of the nations. It appears to be a last-ditch attempt to reactivate a spirit which we had hoped was dead. It is not dead. 135 papers in America and many more in Europe have published this full-page poison of Buchman. Honesty, purity, unselfishness and love are qualities to which we may all aspire. They have nothing to do with Buchman's hatred for what is after all a large part of the globe. They have everything to do with the Cold War, leading to a Hot War, leading to World Suicide. Of course he puts God at the head of his MRA forces. God is so convenient. Our answer to his "For God's sake wake up!" is "For Man's sake shut up!"

LETTERS TO THE EDITOR

Heart Warming . . . Dec. 23, 1960. My dear Kenneth Leslie; I am glad you survived. From time to time Pansy Flaum and Dr. Ward have given me copies of your magazine. I see one of Ralph Roy's three references to me in his book mentions the fact that I withdrew my name from your masthead, so you had better put it back. Yours has been a brave and faithful witness. God bless you! There is so much to be done if civilization is to be saved. Sincerely Lee Ball. (Reverend Lee H. Ball, Ardsley, N.Y.)

The Warrior of Israel . . . New Christian comes like a shot in the arm comes to a patient, bringing new life, vision and vitality into the world scene that comes from no other source of public information. I look eagerly for its regular visit and read it through immediately in preference to any other mail.

I want to congratulate you on editing such a valuable and inspiring medium of social and political information. I pray for your continued health and strength and courage to continue for many years your good work.

I am now retired from the active ministry and feeling the years demanding their toll, but like Eleasor, the warrior of Israel, killed in battle, was found with his hand tightly gripping the handle of his sword so that it could not be separated; and the story continues: "Eleasor laid hold on the sword and the sword laid hold on Eleasor." The battle becomes a part of our life and we cannot let go. May God richly bless you and yours, Very sincerely, R. Ross-Shannon. (Reverend R. Ross-Shannon, Chesterton, Indiana.)

Dec. 13, 1960. *One bright spot* over the week-end was Dr. Uphaus' release from Boscawen jail, What *shame* on the USA to persecute the few practising Christians there are. But it was ever so! Fear, *fear, fear!* Enclosed a "green leaf" for renewal. Only wish we could underwrite your Magazine, for it is so greatly needed and with much wider circulation. Warmest greetings.

—Martha and John C. Refsland, Houston, Minn.

Dec. 17, 1960. Hope the enclosed reaches you in good health ($10.00). Under separate cover I am sending you the book by C. Wright Mills: "Listen, Yankee!", paperback . . . I close with the Christmas idea that those who call themselves Christians are guilty of the most ferocious barbarisms done by man. I have the strong hope that by their greater morality and humanity the "savages" of Africa and Asia "will be given the very stone which the builders rejected", and with it "the kingdom of God." All my good wishes to you for today and every day.

—Alice Herz, Detroit, Mich.

MY GOD

My God is not your God,
Or anybody else's God.
My God is not omnipotent;
My God is very angry
He seldom goes to church,
Being too busy sitting with Negroes
In places they're not supposed to be in.
His eyes are fastened open and can never shut,
Their lids being burned off by our Christian napalm.
He is Castro pleading hour on end
To his people to be true to their revolution.
He suffers death with Lumumba in his cell in Katanga.
He hates smooth choirs and unctuous prayers
And he abominates well-manicured sermons.
My God bangs a desk with a pair of Russian shoes;
My God turns the Chinese nation upside down,
And some day he will turn us all upside down.
My God is a partisan;
He drives mankind with a whip
Of small cords.
And his whip has become a terrible tall cloud
That may not be denied,
And his sharp words say: You have made my house
Into a den of thieves, a mart, a place of hate,
Learn of me. My yoke is easy and my burden is light.
Con well the lexicon of love.
With love walks life and your fill of freedom.

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